

To all People

upon the face of the

EARTH.

Blessed is the ear which heareth, and the heart which receiveth, but wo to that Land, People or Soul which hateth or despiseth the reproof of the Lord; for that Land, People or soul shall receive double judgement from the hand of the living God; *take heed therefore how you hear;* and alwayes stand in the fear of God attending unto the thing which you shal hear, seeing every embassage of God is for the tryal of his creature man unto whomsoever the word is sent, and remember the words of *Job the servant of the Lord God, who said I have feared all my works, for that I know thou sparest not him which offendeth thee;* Remember ye likewise the righteousness & loving kindnesse of God in all his visitations, and weigh within your selves why this or that thing is happened and come unto you, and take heed of that churlish spirit of *Nabal* which denied *Dauids* Messenger, take heed of shutting eyes, and stopping ears, and turn not backwards in scorn, despight, rage or envie against the message of God, and especially watch against that subtle spirit of deceit which hearkeneth with the ear of the Serpent, *and gives smooth and placable answers, but holdeth the poison of Asps under the tongue, or a slaying instrument under a long robe;* because that for these things (I give testimony in the life and power of the Word of the Lord God) double judgement from the dreadful God will come in heaps upon the back of such a people or soul, [to wit] judgement for the first evil act, and judgement for the despight of the reprehension of that his first wicked Act, and the last being the greatest wickednesse, shall assuredly have the greatest and most grievous judgement. Beware also of the impudency of the harlot which *wiped her lips, and said What evil have I done?* Remember how King *David* kicked not against the

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parable

parable of *Nathan*, but being guilty within himself received and bore the weight of the judgement upon him, and repented and humbled himself before the Lord God, and therefore was accepted of him. Moreover when *Satan* contended with the *Archangel* concerning the body of *Moses*, he rendered him not rayling accusation, but said *The Lord rebuke thee, O Satan the Lord rebuke thee*; Remember these things O ye servants of God, and how in like manner the Lord *Jesus* did bear the contradictions of sinners, and the approbrious rebukes & ignominies of the vile sons of men, and lastly resigned unto the death of the crosse, judged as a Transgressor, in whose mouth guile was never found, all which Scriptures were dispenced & registered for our edification & learning, & not to be hid nor hid from any one. *The reprehensions of the righteous* (saith *Solomon*) *are like apples of gold upon pictures of silver*, which ought to be embraced and most dearly loved from the knowledge of the cause, the end, and consequently the value of them. 1. The Cause, which is the love of God towards his Seed in man, to which purpose said the Spirit, *Whom I love I rebuke and chasten*, be zealous therefore and repent. 2. The end, which is the salvation of the Soul through the way of God, as said *Solomon*, *Turn you at my reproof, and behold I will pour out my Spirit upon you, and make known my wayes unto you*. 3. The value, which is of the peace of perpetuity, which shall endure when the World shall vanish as smoke in the ayr, and therefore when reprehension cometh, take heed that you do not rise (in obstinacy, murmuration, perversnesse or rebellion) to fly in the face of him which brings you the reproof of the Lord, for of a truth God is arisen to correct the wayes of the sons of men, whose wayes have been their own wayes for many generations past, the Christians for the greatest part of them professing Christ, yet living and walking contrary to the Life and Doctrine of Christ, as likewise the *Jewes* to the life and propheties of the Prophets, and also the rest of the Gentiles without the knowledge of God in the World, and therefore the Lord God through many rebukes and chastizements will teach them of his wayes, yea the narrow strait way and path of his righteousness, he will teach them, which loves his chastizements and reprehensions; But take you heed that you enter not into the way of presumption without the immediate Word of God, for such who reprehend others whilst the beam stands in their own eye, shall not be a good savour un-



as God neither in themselves, nor in the Flock of Christ, nor likewise in them which perish, neither shall their words accomplish another end, if not this principally upon their own heads, (to wit) in how much they judge another, they themselves being guilty of the same thing, or of the like in the self same nature, do stand inexcusable in the presence of the Lord God. *Hear ye this O all ye Judges throughout the earth, which do judge, but not like the Judges appointed of God in the ancient times; for ye cast stones at others whilst you your selves are also sinners, and you condemn others for transgression, whilst your selves do stand also guilty of transgression, whence your judgement of others ariseth from the degenerate humane will, which is alienated from the judgement which proceedeth from the life of the Immortall of God, in which neither fraud, deceit nor transgression is found, which is the clear and limpid eye without beam or mote therein, which seeth even unto the root of a matter, whence a cause is judged righteously according to the just evidence which gives the answer of righteousness to the witnesse of God himself, and so that judgement remains justified in the record of the Lord God, who searcheth the hearts and trieth the reins of all.* Therefore *Call ye Emperours, Kings and Princes throughout the circle of the earth, be ye very careful to exalt in the Tribunal of Judgement, by the power which God hath committed into your hands as a stewardship, such (in your Kingdoms, Countreys, Provinces and Territories) as the Spirit of the Lord requireth that you should mount in the seat of Tribunal to Judge and regulate amongst the people, forasmuch as the day of the Lord of hosts is at hand, wherein he will exalt Judges as at the first, and Councellers as at the beginning, and behold until then the whole world shall be as a ponderous iron bow running down a most smooth hill, which cannot find place to firm or fix it self until it is rouled from the top to the most bottom part thereof; for the only cause that God will reveal himself in more glory in these the latter dayes, than ever hath been manifested throughout all precedent generations, to the end that he may have more infinite glory among men than ever he hath had (in earth in all ages past) in the pure consciences of the people, where he will have the Regencie, Supremacie and Dominion over all the powers of darknesse in the world, and by mighty power will make it be known that no carnal power can restrain nor hinder him of his Regencie by his light in the conscience, neither will he that*

there shall ever be another *Lord of King*, which shall be able to reign there since that is his own Seat, and whosoever seeketh to exalt himself above the Lord God in the consciences of the people, he is *Lucifer*, and God will cast him down to the bottom part of infamy, and even as he did unto proud *Haman*, so will he do unto him, and there shall be no more remembrance of good of him, but shall be as a noysom stink unto all succedent generations, and his seed shall be drowen from the Throne like the dust of the Summer threshing flour with a strong east wind; But unto him which dreadeth the Name of the Lord and obeyeth his voice in the Truth [doing the work of Equity and Justice to all without respect of persons, walking meekly and humbly before his God] the Lord Almighty will enlarge his Dominion, and make his habitation a Palace of blessednesse, and his Seed shall possesse the Throne, and all following generations shall blesse his Government, his peace shall never wither, neither shall his joy be rent from his brest, for God will be his infinite Salvation. *Amen.*

By the light in the conscience which convinceth of all sin, God will judge the secrets of all hearts, which is the measure of his grace given unto each man to profit himself withal, and therefore they all ought to walk in all manner of life and holy conversation, as also in the sentences of their judgements of others, according to the same light, the which otherwise will be the condemnation of all which disobey it, whether in word or in act, or in judgement, and by it they shall remain everlastingly without any excuse before the Lord God.

Written in Rome by the suffering Servant of God,

J O H N.

To

*To the Seed of the Lord God throughout the Earth, endeared
and holy Salutation.*

ALL the true Seed of Promise ought to spring up and grow godly, to grow into the true and Living Image of God, like God, that so it may be known to be the true Seed separated from the chaff in this the day of the Lord, wherein the wind of his Spirit is passing through the whole Earth to purge unto himself a clean and sanctified floor, from which due consideration, it behoveth all Kings, Nobles, and Rulers of whatsoever degree or quality they are, together with all peoples and Common-wealths in the whole World to make a strict and narrow enquiry to find out, thereby to have a sensible and feeling understanding (in the Spirit) of the nature of God, that they may all enter into the same life & nature and be known to be the true Seed of the true God, and be established by him (according to his promise from of old,) as his people and Inheritance for ever and ever more.

The nature of God from eternity hath been Holy, Merciful, Patient, Liberal in all good, full of Love, Wisdome, Power, Peace, Joy, Glory and Life, all comprized in the *Light*, in which he is only known, by any sence of Seeing, Hearing, Feeling, Tasting, or Smelling, which naturally are the *five senses* wherewith he hath endued his creature man to have an understanding of the creatures natural, as they are created for his service and use, that he thereby might learn through them all in the Light, the Spiritual sence perseverance and understanding of the Lord his God and Creator, who to the natural and carnal part of mans mind is neither senced nor perceived in the least degree, so that although he hath heard by the report of others, or spoken with his proper tongue the holy qualities and properties of the nature of God, Neverthelesse so speaking or hearing his Speech, and hearing in himself is but as *Jeremiah* the Prophet saith, *though they say God liveth surely they swear falsely.* Yea and if *Job* said (of whom God himself told Satan, that he was a man fearing God and eschewing evil) *I have heard of thee by the hearing*

bearing of the ear, but now mine eye seeth thee, wherefore I abhor my self, and repent in dust and ashes; much less hath the natural man (the Imaginations of whose heart being of the Image of Satan that wicked one, only evil continually) the true sence and understanding of God in his unregenerate mind, seeing also the holy Scriptures do testifie that to know God is life eternal, which only is the Covenant of God to the true Seed of his holinesse, and unto none other Seed but that which growes purely and naturally of the Spirit, in the Light into the Image of God in the pure and perfect qualities of his pure and perfect nature.

Now as God is but one, so it is but one thing which generateth and begetteth into his Image and nature, which one thing is the Light in the Conscience, the Principle, measure and calant of the grace of God which is given unto every man to profite withall, of which every man must render account of his Stewardship, and through improvement, or not improvement of his mind and soul in the same, both by thought word and deed shall be judged at the last day : For all men having a measure of the same (as John saith, *this is the true Light which lighteth all man kind coming into the world*) they not being found professing therein are left without excuse in judgement, and as the trees which cumber the ground of the Lord shall be hewen down and cast into the fire unquenchable, for all the vain words of the worldly people (which say, *God gave us his grace,*) are by the light in the Conscience, judged and condemned, the light being the measure of Gods grace given unto them, craving the thing which is already given them, but are found unprofitable in the same through the indisposedness of their hearts to adhere in a pure Spiritual and gracious union unto the light the grace of God given into their inward parts, which they (in duty towards God, and in respect also of their own poor souls) ought to turn their minds and hearts *within* into that grace and light *in their inward parts*, and no more be subject unto the Spirit of the World (who is Prince of the power of the ayre) which leads their hearts and minds from to *within* where the grace and Principle of the light is in the Conscience, to *without* in the world in all the affections, desires, delights and lusts thereof which drown the soul in an everlasting Sea of perdition, and there, out of the light all sin is committed; but if the mind be stayed in the Light (which convinceth of all sin in the Conscience.) there no sin is committed or acted,

asked, for so that soul the light is known to be the Almighty
 power of God in him, saving him to the utmost from every sort of
 transgression, and so he is *born of God*, and as *John* saith *cannot sin*,
 because he is *born of God*, for in the light dwelling, he lives in
 the *power of God* which reignes over the World the flesh and the
 Devil: And herein truth reigns over all the worldly men which
 defame the truth, and asperse the Inhabitantes in the Light, be-
 cause some have gone out of the light, and entered into their
 lusts of the World the flesh and the Devil, for Christ was the
 light though Peter denied his Master, yet repented and lived in
 the light wherein he was a perfect man, I do not say that he was
 a perfect man out of the light, but every man in the light truly
 begotten, born and dwelling is perfect, and he was a Prophet,
 yea a true Prophet, to whom God said *thou shalt not eat bread nor
 drink water nor return the same way*, but he did eat bread and
 drink water in the place where God said thou shalt not, and re-
 turned the way which he was forbidden to return in, and there-
 fore the Lord caused a Lyon to meet him which slew him upon
 the way. I might instance *Onesimus* and *David* and many more
 which went from the Principle which until then saved them
 from evil, and also when they repented entered into the light
 again, and there were preserved from the evil in which the world
 do live, not ceasing from sin in the enmity unto God the foun-
 tain of Light; but may sum up all in that state of *Adam* who was
 perfect in his day of *innocency* (which state was below that which
 is revealed in the light of Gods present day, which is the *quickning
 Spirit*, as *Paul* saith, *the first man Adam was made a living Soul, the
 second a quickning Spirit* yet going out from that whereunto he
 should have kept in, the Serpent gained his dominion over him,
 and so the curse came, but now the promise and Covenant of
 eternall-wisdom being come to restore by the light into the
 second *Adams*-life, which is a glory far exceeding that of the
 first, and many being entered therein according to the faith-
 fulnesse of God working his own work in these the latter dayes,
 excludeth the Children and Seed of reproach from the seat of
 Dominion, who glory, vaunt and strive joyfully to boast over the
 Innocent, because some have gone and departed from the *grace*,
the light and power of faith, and joyned with them hand in hand
 in their nature of uncleannesse, but little cause have they to re-
 proach the just and Innocent, because of false brethren, or wan-
 dering

dering Stars which have erred from their true courses; if rightly considering that such there were in the Apostles dayes, and yet they and many more (whom they gathered by the power of their Ministration of *Messiah* committed unto them) kept their perfect state in the light unto the end, finishing their glorious Testimonies for God; and now if all should fall expecting one single life in one single person, and he keep his state pure and perfect dwelling in the light as God is in the light, he even he would reign in the Dominion over all reproach, breaking the bow of Infamy and trampling on the assaults of Derision; but because God hath supported and saved more then Satan hath ensnared, his eternal Majesty of glory in his Saints by so much the more raigneth in the Heavenly holy Dominion over all the hosts of reproach. Moreover if they the reproachers and raisers of infamy on the truth and members which (in sanctity) do walk therein, did but see the colour of their own garments araying themselves with their own reproaches of the just, certainly if as aforesaid *Job* the holy Servant of God abhorred himself and repented in dust and ashes (in the just state of his integrity) having spoken things *too wonderful for him*, how much more would they loath their own hearts, their own tongues, their own voices, speeches and coverings with the fulnesse of an infinite hatred and detestation even for ever more, whose waters naturally are a stink, and have passage only through a sink of uncleannesse. Again, the light excludes all such from the joy and possession of the Kingdome, as tempters of the holy One of *Israel*, which would arise to say, *here to day I stand in the light, but yet on the morrow will go from the light for such an end, and having acquired it, the third day will repent and turn into the light again and so live pure to the end*, no such temper hath dwelling with God, nor is in fellowship with us his people called *Quakers*, for that is the *Judas* spirit and with the price must perish, even as that which sinneth in despight and contempt of the spirit and measure of grace received, which alwayes obeyed is able to save from all sin, and we knowing that all sin must have a greater judgement (one by one particularly) when pleasure is found partaked and enjoyed in sin, we fear, and warn every man [as oppertunity serves] to repent and turn from sin, to the light which is able to deliver from all transgression, in which no man can sin, but out of it all sin is committed and acted, and so we which dwell in the light

in God where no sin dwelleth, being born of God, which birth
 smnetb not saith *John*, do deny all sin which is of the Devil and
 the Actors thereof without respect of persons, whereby the Lords
 Truth in his reigns over all reproaches of the World everlasting-
 ly, and equally stands as the condemnation of reproachers
 wrongfully of the innocent, so also of all such who justly do
 give occasion (through unrighteousnesse) to the World to hold
 them under an ignominious shame and approbrious contempt,
 likewise by the same testimony the faithfulness of God is held
 forth unto many of us who is manifest unto us as a *Fuller* and a
Refiner purifying his people in this the day wherein he is making
 up his Jewels; and all or whosoever of the sons of men which
 are brought unto this state of purification from sin, (being wash-
 ed by the Fuller in the Fountain which is now set open for *Ju-
 dab* and *Jerusalem* to bath and to wash in, and are purged from all
 the drosse and Tin, yea and all the reprobate gold and silver,
 and by him made a new and pure lump) they even they (and
 none besides them) do witness the preparation unto godlinesse,
 that is to say unto *god-likenesse*, unto the image and likenesse of
 God; and thus being prepared, then is the lump in fashion, form
 and shape, next of all to be polished and compleatly fitted,
 through the donation and gift of graces, qualifications and en-
 dowments of the vertue of the Life of God, which enters pure-
 ly into a pure heart, even as new wine into a new bottle which
 containeth it without breaking, but else the shew of grace in an
 unregenerate, unprepared, unfitted and unsanctified corrupt
 heart, renders a man much more slimy and dawbed with the
 pollution of iniquity, and his profession of sanctity that which
 makes out his deceitful heart of hypocrisie.

Now it ought to be known in the Seed unto all mankind, and
 duely considered by them, that whereas men do act against the
 quickening and living motions and power of the light in the
 conscience, thereby they murder and kill the Lamb of God,
 which is to say the immaculate measure of the life of the *Lamb* of
 God which taketh away the sin of the World, who hath said that
he is the light of the world, therefore where the quickening moti-
 on of the holy light is quenched, and put out, there the measure
 and proportion of the immaculate Life of the *Lamb* is slain, so here
 the sinner is guilty of murder, yea of the bloodshed of the Cove-
 nant of God by which all men (which cometo the inheritance of

Salvation are bought and purchased unto God, which is of his own infinite mercy only and alone wrought; for which cause of murder & bloodshed, and the resisting of the fountain streams of his infinite mercy, God Almighty (in the strictnesse of his severe judgements and righteousnesse) could have slain and cut off and made an utter desolation of all men, Kings, Princes, Nobles, Priests and People upon the face of the whole Earth, and have laid all waste and made it altogether void as it was before man or beast was created therein, which may give all men the knowledge and understanding of a measure of the feeling and true sence of Gods infinite mercies, and thereby rene their hearts and make them cry out before the Lord God saying, *Ab Lord which seest secrets, and God of all mercies which tryest reins, what is the thing which we were doing? O, O what is the thing that we have already done? for mercy is not in our breasts, it hath wanted in our souls to have exercised it as thou art merciful; For notwithstanding the foregoing words, yet still it is to be considered, that for the manifestation of the mercies of God to be over all his works, whilst man was in the state of bloodshed of the just Life of the Lamb of God (which was the Lamb slain from the foundation of the World) it pleased God Almighty to reveal the Lamb of the Covenant of Redemption alive, through death to purchase his murdering and bloody enemies unto himself, and so God in his wonderful mercy appears to be no mans enemy but every mans friend, who spake by his Prophet, saying, As I live saith the Lord I have no pleasure in the death of a sinner; and thus is it manifest, he himself (whilst man in the blood which he had dipped his hands, and wallowed himself wholly in) sues and provides the way of mans reconciliation unto himself, even by the price and vertue of the blood of his onely Son which was with him before the Worlds were; whosoever therefore will be godly (that is to say) God like, or like to God, must be born of his Spirit of mercy, into his own true pure and holy Image of mercy even as he is merciful, and so to grow in the same Spirit of mercy, even in the life vertue and power thereof, that in stead of the enmity (of which there is no such nature of cruelty in God) and seeking to recompence enemies with vengeance, and wrath, and cruelty, they must come to answer the motions of the spirit of mercy in it as required to the forsaking all interests of houses and lands, wife and children, ease and delights, and summarily to lay forth*

forth the life as a subject exposed to all sufferings, even as the Lord Jesus was, yea and lastly unto death, so oughteth all to follow him in his steps, shewing the bowels of the mercies and everlasting infinite compassions of God *through death it self*, for the sake of their enemies, even as well for such as in the particular stands enemies unto them men, or him man, as all men in the corruption throughout the world universally are in the blood-shed, and enmity against the Lord God their Creator; and whatsoever is not of this nature, life and practise, not only Forgiving Enemies, but also (as called in the compassions and bowels of Gods mercies) offering life to lay down for enemies, as Christ did *who was the expresse Image of the Father*, is not of the Image of God, nor is godly nor like unto the God of infinite mercy, whose mercies to the merciful are known to be over all his works, but the unmerciful which are in the enmity against men and against God, are in the image of the Devil whose life is in the curse and cruelty, and consequently as void of the mercy, have not in the mercy received the gift of the Spirit of prayer and supplication (which maketh the true intercession with the God of mercy) to receive mercy at the last day.

The Scriptures hold it in record, (*viz.*) *To know God is life Eternal*, and John the Apostle said *that God is love*; So that who-soever stands in enmity, knows not God but is a murderer, as it is written, *he which envyeth his brother is a murderer*; Now if the world which are in the Spirit of enmity and hatred, and cruel malice, do say that it was the commandment of God by his servant Moses, *that he which shedeth mans blood, by man shall his blood be shed, and an Eye for an Eye, and a Tooth for a Tooth*, &c. To them I answer, which will confesse that Christ was the Son of God, and that he was with the Father before the Worlds were, he came out of the bosom of the Father, to shew forth the fulnesse of the Fathers love, bringing an end unto Moses and the severity of judgement by the Law; and if they say that Christ is greater then Moses, then is his Commandment greater also; so that though the Law stood in force until he came, who was the end of the Law, the same coming who was appointed to that purpose before the Worlds were, brought with him the more forcible Précept, and everlasting commandment of Love, saying, *do unto all men, as you would that men should do unto you*, This is the Law and the Prophets, and *love your enemies*, this is the

everlasting Commandment of love in the Gospel; so who are in the recompence of evil for evil, eye for eye, tooth for tooth, and blood for blood, they are out of the Gospel, and in the enmity to the *love everlasting*, in which the Commandment was given forth, and so are found transgressors against the Law and Commandment of the love of God, through obedience unto which God only comes to be known and the life eternal received. And if all men well considered, there was great cause why Christ gave this commandment of love, *to love enemies, to recompence good for evil, to pray for enemies, to blesse them that curse, because* (saith he) *you may be the children of your Father, and because, else he could not be a true witnesse of the Father, neither could it stand, that he came out of the bosom of the Father, because God is love, which all men of the World in some degree or another (did they but honestly consider it) have constant experience thereof, inasmuch as they standing in the enmity, are a daily grief unto his Spirit, abusing his mercies, turning his Grace into wantonnesse, murdering the Holy, Pure, and Just principle of Light of the immaculate Lamb in them, as David in the Spirit said, for thy sake are we killed all the day long; yet though they crucifie the Son of God afresh, and puts him to open shame in streets, and market places, by Oaths, Cursing, Blasphemies, Lies, Dissimulations, Pride, Covetousnesse, Envy, Wrath, Malice, Cruelty, and all manner of Devilishness, Worldlinesse, and Bestiality, Nevertheless, he requites not man with evil for evil, with murder for murder, but with good for evil, so doth God unto man, though man requites God with evil for good, and thus urgeth his Spirit, and provokes his soul, yet God stirreth up his pits of love, and bowels of mercies, and giveth great mercies, and large, and exceeding copious benefits of the good things of the earth, and sometimes correcteth gently and in measure, and remembreth with love and mercies again, even until the hardnesse of mans heart will neither perceive his love, nor his mercies, nor his judgements, corrections and chastisements, but casts all utterly from him, that the Lord is forced to shew himself to be God in the last judgment, for that man will not accept of his Salvation; So there is no want of mercy and love in God, but mans enmity to God and men is the covenant (against the commandment of the Law of everlasting love) of his own eternal death and destruction,*

destruction, and so the Lord God is clear of every soul, which requites evil for evil, or evil for good, and loves not enemies, nor shews mercy to enemies, because whilst all were enemies God shewed mercy and good unto all, which man should onely have respect unto, it being the life eternal, which was love before enmity was, and not unto the envy which entered in the fall to the drowning of worlds and multitudes of souls in the great and vast sea of everlasting perdition: So then this is further more doctrine, *That as they and onely they, which are in the Spirit of love towards friends and enemies without respect of persons, are godly, or like God, and true Children, bearing the expresse image of the Father God Almighty, so they which are in the envy and malice towards friends or enemies rendering evil for evil, do bear the expresse image of their Father the Devil, who was a murderer from the beginning.*

Wherefore it becometh all people to mind the seed of God to grow into it, that it may spring up and grow (as in a good ground) unto a tree overshadowing the whole earth, whose leaves may be healthful, branches fruitful, fruits delightful and acceptable unto God; And that all may know the true seed what it is, I hereby shew that it is that secret and inward principle in man which is of the nature of God, which in him never consented unto any evil, done, acted or thought by him, but stood in the Conscience, denying, checking and reproving the unrighteous and unclean purposes of man, *this is the seed of the kingdom*, the seed of God, which is of the nature of God, who is an immortal, incomprehensible and invisible Spirit of Light; so the seed is a measure of the same incomprehensible light in all men, into which they ought to grow, that it may grow in them with the answer of grace for grace, a gracious fulnesse answering a gracious diligence, waiting and watching in the Light, in which onely fulnesse is received, fulnesse of the true judgement, fulnesse of the holy fear and awefulnesse, fulnesse of hope, fulnesse of faith, patience, content, vertue, and pure wisdom, fulnesse of the Spirit of prayer, thanksgiving and praises, together with all joy of the Holy Ghost, and every thing which gracious, heavenly and glorious is; But out of this all is darkness, gloominesse, blacknesse, and hideousnesse, even of all thicknesse of obscurity, there the way is filthy and the path is unclean in which all wickednesse is wrought, and there are all the contests in wrath and envy,

envy, fightings and uproars, law-suits and broiles, mockings and derisions, and there every man seeks to be Lord, and to have the mastery, and upper-hand, Dominion, rule and government, yet are not in that which can rule and govern their own lusts of uncleanness, and lusts of envy, and blood-shed, and other evil concupiscences of the world, the flesh and the devil, and yet still do lust to have a good name, and to be spoken well of amongst men, and there the wicked world do flatter one another and gives the high Titles of Honour, speaking smoothly, yet hath a murdering sword in the heart, and so cannot speak Truth from the heart, and he which is in the blindness and darkness (not having received the pure spirit of a man which is full of light and knoweth the mind of a man) accepts that from the other as a good deed, and due sacrifice, and so he is beguiled by his own black Spirit which daubeth with him in his brother, that is the devilish Spirit which flattereth and killeth, and wracketh one another, and is restless in evil unto the end, but in the seed of God which is pure, plain, and true, all is peaceable, quiet, still, loving, patient, temperate, humble, merciful and faithful, holding and keeping the peace and joy of the Lord God (from whom the seed of the Kingdom and light of the life and glory of God comes) for ever and evermore, and in it there is no fightings, nor envies, nor blood-shed, nor lusts of the world, flesh, or the Devil, but all is as in Heaven, the conversation in Heaven, the works in the daily vocations and labours done as to God in Heaven; for in the light the book of wonders and the glory of God stands alwaies open, and there the excellency of the glory and power of God is read, through all the righteous and just works of every mans hands, so that *the Plow and the Harrow, the seed and the ground, the cattel and the driver, the Clotber, the Fuller, the Weaver, the Shoemaker, the Spinster, Kniter, Laundresse and others, their instruments and work preacheth unto them a brightness of glory of the heavenly wisdom, as all is wrought and done with the mind in the light; so here the knowledge of God covers the earth as waters cover the Seas, according to the promise of God; the soul and the whole mind is covered and wrapped up in the Spirit, in the Light which reveals the treasure in the earthen vessels, which giveth the light of the knowledge of the glory of God in the face of Jesus Christ, and thus the mind and soul comes to grow natural in the* life,

life, power, and running refreshing word of the living Lord God, and it drops from his mouth as naturally as rain from the full clouds of water, and as the rivers do rise from the Sea and returns again into the belly of her vast Ocean, and here to live in the body is one, or to lay down the body to the dust from whence it came is even the same, for the soul is united to the Father, and can say *I and my Father are one*, whereby the pleasure in the body is to bear as the Father beareth, to suffer in the Spirit as the Father suffereth, who suffers in every mans unjust afflictions and burthens: Oh what might I say of a soul which dwelleth in the light? If I should speak of visions and revelations, the world in darknesse would mock me, or if I should speak of raptures and ravishments in the eternal bosom of infinite glory, joy and consolation, their veiled, thick and grosse hearts could not receive me, who can onely judge with the judgement of their own sense in the dark places, and measure with their own measure; therefore wanting my ballance could not give me full weight, and wanting my bushel could not give me just measure; And therefore as *David said, come and see what the Lord hath done for my soul*, I may rather say to all, *come and try the path*, enter within this door and hear the melody, see and taste the banquet of all rarities, smell the odours of all perfumes of delightful scent, feel the pleasures of the Lambs marriage bed, and behold the King of glory sitting in his Majesty, for this is the seven fold portion of the Saints in this life, and sevenfolded more will it be in this seed and light of the life and glory of God going out of the body. Where now is the carnal man which can tell of his pleasures, delights, and joyes in earthly things, and will not this joy of the children of God confound him in his utterance, whose delight is but in dirt and filthinesse? Where is the wise man of the world, which hath his wisdom to flourish in the freshest and most glorious shew and representation, and cannot I say unto him, thou hast a little grain, a little secret seed in thee which measures all thy wisdom, comprehends it as carnal, and judgeth it as a breath of vanity and flash of folly, and doth not him which lives in the splendor of the light, which knows the bounds of the darknesse and barrs of the clouds thereof, measure thee as the tenth part of the drop of a bucket in the hollow of his hand? Surely yea, and is hid from thee as
that

(16)

that which is wrapt up in the third heavens, sealed from thy sight for ever, and here the glory is Gods, the praise is the Kings who ruleth on high, and no man hath glory to himself, but God is all in all for ever, even so Amen.

*And sent thence the 8. of
the 10. month 1660.*

*Written in Rome Prison of Madmen,
by the Servant of God.*

J O H N.

THE END.

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L O N D O N,

Printed for Thomas Simmons, at the sign of the Bull and
Mouth near Aldersgate, 1661.

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